

*Cacoethes*  
**Leaden Legacy:**

O R

His Schoole of ill manners:

Wherein it is fainedly supposed that  
*Cacoethes* being ready to die, did be-  
queath this Leaden Legacy of Counsell  
to his two sons, *Slovanio* and *Nerebee-*  
*good*, instructing them in many points  
of slovanie and ill husbandry:

But it is really intended, that others should  
follow that which is contrary to his In-  
structions, and learne by these points of slovanie  
and ill husbandry, how to avoid all ill Manners.

*Cujus contrarium verum est.*

Here many ill points delivered be,  
But thou must learne the contraries  
For what is bidden to be done,  
Thou must learne hereby to shun.



Printed at London for *Thomas Lamberts*, at  
the signe of the Hors-shoe in *Smithfield*.



C

H



ght  
es, f  
hab  
re t  
ther  
nd t  
rina  
is,  
ing  
ro r  
ang  
at t  
erf e  
ing  
in br  
stian  
of th  
are,

CACOETHES  
Leaden-Legacie:  
OR  
His Schoole of ill Manners.

**I**n the Ile of Man there lived  
sometimes one Cacoethes, who  
was a very slovenly fellow  
that neuer dreamt of any good  
manners, and he was so de-  
lighted in ill behaniour, & vicious cour-  
ses, that custome not onely begot in him  
a habit of rudenesse, but also a kind of de-  
ire to infuse his clownish qualities into  
others, so that hee had almost corrupted  
and viciated the whole Country, by endo-  
minating them in such slovenly conditi-  
ons, and heathen principles, that hee had  
almost conuerted their vnderstandings  
into mere ignozance, and made their lan-  
guage such a dunstable kind of Dialect,  
that if horses had reason, they would con-  
uerse in a smother manner of speech. Ha-  
ving thus introduc'd a rude Barbarisme  
in euery ill maner of behaniour, carriage,  
gesture, and speech in the remotest parts  
of this Land, at last Schooles of good nur-  
ture, and Education being erected, hee  
A. grew

# Cacoëthes his schoole

grew obious and hatefull unto all men,  
except it were some that did affect his  
company: whereupon Cacoëthes percei-  
uing that men began to detest his euill  
documents, he fel sick of a ffeuer Ethick,  
so that hee thought hee should haue dyed  
immediatly: whereupon he finding him-  
selfe very weake, he called his two sonnes  
vnto him, namely Slovanio & Nerebeegood.  
And after they were come to his bedside,  
Cacoëthes, who had got an ill custome in  
speech, as ill as hee had done in all things  
els, began first to cough, and then to stam-  
mer, and snuffe out these following radi-  
ments or Instructions to his two sonnes:  
My sonnes (sayes he) Slovanio and Nere-  
beegood, I loue you both with equall affe-  
ction, and now finding that death wil take  
me from you, I cannot leaue you by Will  
any great store of Lands, or money, for  
though I was all my life tyme much ad-  
dicted to conetousnesse, yet I delighted in  
many euill vices, as drinking, drabbing,  
dicing, and indeed quid non? or what nat.  
And these kept me poore as they will doe  
others that accustome themselves thereto  
unto: I will therefore to expresse my fa-  
therly affection vnto you, leaue you some  
Instructions for your carriage and beha-  
uour, which you shall find to be very good  
Rules for the learning of ill manners, and  
will enforme you how you may carry your  
selues

of ill manners.

selues in al companies so indiscreetly, rashly, vitiously, and rudely, that you may gaine discredit wheresoeuer you come; and reape dishonour thereby; and so laying his hand on Slovanio's head (who was a pretty young boy of some fire and thirtie yeares of age) he began thus:

Slovanio, because I intend to instruct thee thoroughly in the Art of ill manners, which is a kind of rude and vicious behaviour gotten by many frequent actions, whereby men obtaine an ill report for rudenesse, wickednesse, and incivilitie; I would haue thee therefore to remember this definition, and to know that ill manners is the summum malum, or the chiefe unhappines of mans life, as Philosophers say: now to the end that thou maist carry thy selfe in as bad a manner as thy father hath done before thee, I will first let thee vnderstand that my name, which is Cacoethes, doth signifie Enill custome; and I doubt not but thou Slovanio, wilt follow thy Fathers steps, and follow these my last admonitions:

First therefore (Don Slovanio) when thou wakest in a morning, be sure to stretch thy selfe, and it will be a point of very good manners, to let two or three crackers flye backwards, and so hauing swallow'd out of thy bed as a hog doth out of his straw, neuer fling by thy bedcloaths

### Caccethes his schoole

ouer thy bouldſter, but preſently runne and  
make water in the chimney, and if it be  
Winter time, hauing got on thy breeches,  
and ſlpt on thy ſhoes, take thy Doublet  
and all thy Apparell, and runne doſtome  
preſently to the fire ſide, and ſit there  
ſcratching thy breech and thy legs ſo: an  
houre or two: afterward hauing got on  
thy Doublet and thy Band, run preſently  
to the cupboord, and beſore you haue waſht  
your hands be ſure to break your faſt, that  
ſo you may obſerue that old rule of good  
manners:

It is good manners ſo ſoone as you are up,  
To haue your head in the Cupboord, and your  
noſe in the cup.

After this you may dreſſe your ſelfe a  
little moze, but be ſure that your band be  
neither tyed no: pind, let your garters  
hang about your heeles, and your hole in  
like manner: let your points be vntruſt,  
that the World may ſay you are no Dre-  
ciſſian that doe ſtand vpon Points: alſo  
let your Doublet be vnbuſton'd, your ſhirt  
hanging out of your breeches behind, and  
neuer brush your cloathes, and let your  
ſhoes be vnty'd, and let all your cloathes  
in generall hang ſo loſely and ſlouely on  
you as you can deuife, ſo: then they will  
ſay you doe not loue pride no: handſome-  
neſſe, which is a commendation the clean  
contrary way. And when you haue dreſt  
your

of ill manners.

your selfe in this slovenly manner, then you may spend the time from nine untill none in eating, and getting your Breakfast, and if you haue a messe of milke or any other liquid meat, as Pottage and the like, I would haue you to cram your dish full of bread, & afterwards to rake it with your fingers, and neuer vse any spoone at all, or if you do, be sure to beslabber all the skirts of your Doublet, so that also is a point of very good manners, and after you haue done, sling the dish and spoone into some corner, and neuer wipe your mouth, so it is a very comely sight to haue a greasy paire of lips. Afterward as soone as dinner is ready and set on the Board, be sure to sit downe presently, and neuer stay to giue place to thy betters, so that is but idle ceremony: no, looke to be invited, no, contend in curtesly about priority of place, but straightway clay downe thy selfe at any part of the Table, and hauing spred thy Napkin on thy lap, let it fall downe presently betwixt thy legs, and be sure to tread it vnder thy feet: after, thou maist leane vpon thy elbows so that also is a point of very good manners: and then if the meat be not yet serued in, thou maist whistle or drumme with thy heels against the Table, or laynd stoll, or Bench whereon thou sittest.

But as soone as meat is brought in, re-

## Caccēthes his schoole

member this saying, Hoc age: that is, fall to thy businesse very seriously, and neuer looke by from whence it comes, nor eate thy meat with a Grace as long as a prayer but first load thy Trencher, and yet be sure to take thy share out of the common Stock of the dish: and sometimes to gnaw thy meat will save thee the labour of cutting it, and if there be any dish that hath sauce appertaining to it, thou mayst wash thy fingers in it knuckle deepe at least, and then wipe them cleane with putting them in thy mouth, and all the while thou mayst feed with such an audible loud chaumping of thy meat, as if a hogge were eating wash over his trough. If thou hast a custard before thee clap not in thy spone over hastily, but first having made an assay in what degree of heat it is, thou maist afterwards thrust thy spone into the bottom, and fill thy mouth so full, that thou canst hardly swallow it, and be sure to drop some upon thy Band, and when thou drinkest it is a point of good manners to drinke by all in the cup, and afterward to blow like a Hoyle that hath a crackt winde.

If there be any principall dish that is set upon with a kind of reservation, and very sparingly, as if they intended that it should come often to the table, doe not thou spare it but call to it, but all thou hast  
speyld.



of ill manners.

spoyld the fashion of it, so that instead of being a continuall standing service, it may now fall after thou hast done with it) to the Seruingmen, for the hungry belly hath no modesty: Venter non habet aures: that is, the belly cares not for praise or dispraise, so it may be filled. After this, when thou findest that thy belly is sufficiently ballanced with good chere, then thou mayst rise up bluntly from this Sessions, having condemned a good part of the good chere into the prison of thy dirty maw, and then as soon as thou art risen, I would aduise thee instead of complementing with the rest of the company, to fall fast asleepe and to sleepe aloud until thou art awakened, and afterward if it be at a Strangers house, thou mayst goe away abruptly, and tell the Master of the Feast or Dinner that you will giue him thanks for your good chere at your next coming.

Thus the other guests being deliuered from thy company, they will praise thee the cleane contrary way for thy rudenesse and facinorosity, which are the two points wherein I would desire to instruct thee.

Now being gotten home you may take a kind of a nap on a bench, or in the chimney corner, and if you smut and dirty your clothes it is the better: and if at any time

### Cacoëthes his schoole

you haue occasion to blow your nose, you may doe it on the ground, and wipe your nose on your sleeve, and neuer wash your hands or face, nor pare your nayles, but when you sit let one hand be still in your Codpée, which you may vse as a Currie-combe to tame the itching of your flesh: and when you scratch, doe it soundly, vntill the blood begin to spring forth, as if you were currying of some tann'd hide: and when you spit forth any rawe crude steame, neuer tread it out with your foot, but let it lye to turn the queasy stomachs of those that behold it: and when you put out a candle, be sure to extinguish it in such a manner that it may stinke all ouer the house, and when thou art set vpon thy taylor, neuer rise vp to giue place to thy betters, but keepe thy seat, and if any one speake to thee, neuer moue thy hat, or complement with him, but nod thy head, and vse some other clownish action. and ery I am glad to see thee well with all my hart: and so take him by the hand, and shake him by it as if you were going to wrestle with him; and after you haue took him by the paw, looke full in his face, and hauing laugh'd out some other rude phrase, tell him you cannot stay, and so bid him farewell.

And then you may walke forward as if your hipps were out of ioynt, with your  
hands.

of ill manners.

hands in your pockets, and your Cloake  
vnder your arme, or els you may make a  
hanger on of it, while one end hangs vpon  
thy shoulder, and the other end sweepes  
the ground; and so thou maist walke on  
gaping at euery thing thou seest in the  
street. And when thou makest Urine, be  
sure to sprinkle thy breeches besore, that  
they may be sutable to the greasy skirts  
of thy Doublet.

When thou talkest or conuersest with  
any man, be sure to contradict him in his  
speech, or anticipate his discourse by ta-  
king it out of his mouth: and when any  
one is talking to thee thou mayest neglect  
his speech, and hearken vnto him as Midas  
did to Apollo, with a paire of ignorant  
listning eares, and then at last cry, Ha,  
what said you? And when thou dost an-  
swer him doe it in such a clownish man-  
ner, that all the World may see thou hast  
bene trained vp in the Schole of ill man-  
ners.

If thou comdest into a roome among  
Gallants and Gentlewomen, be sure to  
take the Gentlewomen about the neck,  
and kisse them till their soft lippes cry  
twang: and afterward take them by the  
hand, and squeeze them by it, as if thou  
wert going to wrestle a fall with Corineus  
or Gogmagog: And then clap them on the  
Thekes, and embrace them with both  
thy

### Cacoëthes his schoole

thy arme, as if thou wert about to fademe  
an oake: then talke very impudently, and  
without all sense or reason: and if thou  
breakest a test, be sure to laugh at it thy  
selfe, asking the company if it be not a  
good one: and so enforce them to applaud  
it.

If you be compell'd to dance, you may  
bestir your stumps, and fling your legs  
abroad, as if you were dancing about a  
May-pole: and then lay a concluding kisse  
vpon her lips (with whom you haue dan-  
ced) in such a violent manner, that the  
sound may be heard plainly: so that none  
can lay the stealing of it to your charge.  
And if you weare a Rapier, be sure to  
trouble all the company with the ill ma-  
naging of it, and hit those are next you  
with the Chape or end of your Scabbard.  
And when you take your leave, take off  
your Hatte with both hands, and make a  
scrapping congie and so depart. And when  
you are gone, and haue playd your part  
as well as the Hobby horse in a Morris  
Dance, you wouldest not, nor cannot ima-  
gine how the company will collaud and  
praise you.

When you drinke to any one, be sure  
to thrust the cup in his face, and then cry,  
Here's to you and neuer leave any drinke  
that he may pledge you. And if there be a  
maske remaining in the cup, fling it ouer  
your

of ill manners.

your shoulder: and after you haue drinke,  
wipe your mouth on your sleeve, and suck  
in your breath, as if you were supping  
Portage.

When you goe to the officious house,  
which is so named from the valiant Gre-  
cian Sir Ajax, you need not carry any pa-  
per with you for necessary uses: for if your  
first chance to be quibed with that lease  
geld, it will sure scape, and keepe it from  
being forgotten to the Landresse.

When you dresse your selfe in a morn-  
ing, be sure that you doe neuer combe  
your head, but let your haire be full of  
fust and feathers: for to comb it smooth is  
but a token or euident signe of a spruce  
Corcombe; Therefore let thy hayre be  
rugged and entangled, and neuer pare  
thy nayls, but keepe them at a good length,  
that they may serue to scratch withall,  
and to allay the itching of thy body, while  
thou dost claw it as if thou wert scraping  
trenchers: Neither be ashamed to scratch  
thy backe before any one; for that is a  
point of very good manners: as also to e-  
vacuate, and let the wind out of thy bow-  
els with a loud report; or if it proue a li-  
quid vocall it is so much the better; for  
then every one will applaud thee with  
laughing at thee, and thou shalt make thy  
enemies run away from thee, while they  
shall not be able to endure the terrible  
breath.

Cacoëthes his schoole

breath of thy body. If at any time thou  
lyest with a Bedfellow, see that thou set  
thy Elbowes iust in his back and shrinke  
by thy knees to thy mouth. and be sure to  
pluck all the cloathes from him: and last-  
ly, when thou fallest asleepe, thou mayst  
snoare profoundly, and draw thy breath  
in such a strange loud manner, that it may  
hinder the quiet rest of thy Bedfellow.  
when he is heauie and disposed to sleepe;  
and if he iogge thee in hope to make thee  
breathe more gently, thou mayst turne  
about, and grunt like a hogge: and so ha-  
ning stretcht thy selfe, and giuen an ob-  
streperous crack backwards, thou maist  
fall to snorting againe.

Let thy cloathes be neuer brusht, and  
neuer weare a girdle, although it be an  
old prouerbe, Male cinctus, male sanctus, un-  
girt, vnblest, but let thy shirt hang out at  
thy wrists, while thy shoes are vntyd, and  
neuer made cleane, but so dirty that they  
doe soule euery place where thou com-  
mest.

When thou sittest by the fire side, if it  
be in the Winter time, I would not ad-  
uise thee *foco assidere* that is, to sit vp-right  
by the fire side in a chayre or on a stole,  
but take rather two or three stoles, and  
lay a cushion vpon one of them as a pil-  
low for thy head, and stretch thy selfe out  
at length vpon the other stoles, and so

after

of ill manners.

after a while, when the comfortable warmth of the fire doth enuite thee to sleepe, thou mayst take a nap untill it be bed-time.

And here I cannot chuse but commend that custome, which is vsed by the people of Lubberland, who as soone as they haue sup't, doe presently after supper lie all along vpon Matts by the fire side, & greaze their bellies lest they should breake after they haue fill'd them so full of supper. At last when thou art wak'd, and told that it is bed-time, I would haue thee to draw one of the stoles close to the fire side, and so hauing spread thy knees abroad, and couer'd all the fire with sitting ouer it, thou mayst vnbutton thy Doublet, and fall to scratching thy breast, and thy legs, and so sit burning of thy shinnes ouer the fire side, untill at last the candle hauing a long time (like a sleepe Watch-man) winckt in the socket of the Candlestick, at length, or for want of length goes out and leaues a most abominable perfume behind it: at last, when the Kitchin-maid grows very angry and cholerick, because by your long sitting by you doe hinder her from washing her dishes, you may then out of a drouzie forgetfulnesse let your girdle and garters fall downe by the fire side, and lie there all night: and so at length when the Cocks do call vpon thee

Cacoethes his schoole

to reache to thy Couch, thou mayst goe  
stumbling away and creepe by staires: and  
if it be summer time, thou maist cast thy  
selfe vpon thy bed, and lie in thy cloathes  
all night: or else when thou hast let scrub-  
bing thy selfe in thy shirt a good while,  
thou maist get in betwene the blankets  
and the sheets, and so fall asleepe before  
thou canst say thy prayers.

When thou risest the next day thou  
maist doe as aforesaid: name is, as soon as  
thou canst get thy Doublet and Breeches  
on, runne downe to the fire side, and be  
sure that thou obserue these rules which  
I haue giuen thee: the like whereunto  
thou shalt not find in Euphues golden Le-  
gacy: or any Fathers Legacy whatsoeuer.  
And so much shall suffice (sonne Slovanio)  
for thy Instruction: and so remouing his  
hand from Slovanio's head, he laid it vpon  
Nerebeegood, and began to speake in this  
manner:

Sonne Nerebeegood, (as soon as thy  
Father Cacoethes is dead,) I would haue  
thee to shew a kind of dissembling sozrow  
at my funerall: but as soon as I am laid  
in my graue, thou maist get thy selfe  
good cloathes, and begin to grow a prod-  
gall yong man: be sure to run in debt with  
Mercers, Taylers, Wintners, and the  
like: and if thou frequent light houses, it  
will be a credit to thy name. Dooing the  
Society



of ill manners.

Societie of wise and honest men, and con-  
uerse with none, but the dreggs and baser  
sort of people: When thou tellest a storie,  
let it be more than halfe false; for to tell  
truth doth become children and fooles. ac-  
cording to that Epigram which I remem-  
ber to this purpose:

*Anglica veridicos dicunt Proverbis stultos.  
Ergo Anglis, verum dicere, stultitia.*

The English Proverbe saith, that truth  
by fooles is onely told.

And so by this meanes being accounted  
a common liar, thou shalt neuer be belie-  
ued, which is a great commendations the  
cleane contrarie way. Whereouer in com-  
panie be alwaies quarrellsome, and talke  
boldly before thy betters, and be sure to  
forsake thy friend when he growes behind  
hand in the world, for as Ovid saith,

*Nullus ad amicos ibit amicus opes.*

No man will goe to visite him.  
Whose estate doth to decay begin.

And besides, be sure to scoffe at another  
behind his back, and flatter him before his  
face: and sometimes to be drunke and fall  
out, and quarrell, and sling pots and pipes  
against

Cacoëthes his schoole

Against the walls, and to vse no other speech but base ribaldrie, and obscene bawdie language are all very comely and Gentlemanlike qualities the cleane contrary way.

When thou seest a poore man whose cloathes is decay'd, rather laugh at him than pittie his wants: And to frequent Ordinaries, to play, to dice, to drab, and to drinke away thy monie, to spend thy time in Alehouses, Tauerne, Bowling allies, Brothell houses, to sit vp late drinking ouernight, to lie in bed next day, to borrow money and neuer pay it, to make promises and neuer performe them, are all very good conditions the cleane contrary way. And because I find my breath begin to grow short, and that my Horeglasse is run, I will diuide my following instructions into twelue points.

1. Love no man but as farre as thy Purse doth perswade thee, and care not a rush for an honest poore man, but keepe company with Spendthrifts, and let Scattergoods be your most entire friends.

2. The second point is a silken one, as the former was a cruell one. This silken point is to be a cunning Flatterer, which is a great commendation the cleane contrary way.

3. The third point is knotted in the middle.

of ill manners.

middle, and that is, when you haue bzoake your selfe by vicious courses, you must learne how by cunning tricks to tie your selfe together againe.

4. The fourth point is a leather point, that is, when with a plaine shew of pretended honesty, thou canst gull those that trust thee: for this is a commendation the cleane contrarie way.

5. The fift point is weau'd of diuers colour'd silkes: that is, I would haue thee be such a medley of humours and neuer a good one, that it may be like a wouers point, and serue to tie the world and thee together in such a maner, that thou maist make a sole of others, and a knave of thy selfe.

6. The sixt point is made in the lome of promise, and tagg'd with bowes and oathes at either end: I would haue thee to make vse of this point only to deceiue young maids: for I would haue it ty'd vp on a running fast and loose knot: so that when thou listest thou maist breake this running knot of loue, and be loose againe.

7. The seventh point is a round point, when a man goes roundlie and through stich about his businesse: I would haue thee therefore strue how to circumuent thy friend, and him that repoles trust in thee; and so thou shalt neuer be counted a square dealer.

8. The

Cacoëthes his schoole

8. The eight point is a long point: thou must vse this point when thou intendest to studie Aristotle's Politicks: for there be tedious long points, from whom each will borrowes his points, and sets them forth in a new fashion.

9. The ninth point is weene out in the midst: that is, take heed of marrying a widdow, and neuer follow vertue which consists in keeping the middle way in our actions, for this is a point as bad as any of the rest in the dozen, and will serue (somme Nerebeegood) to tie by thy loose life.

10. The tenth point is a loose rancell'd point; and that is ill husbandrie; which I would haue thee to follow: for ill Husbandry is a point that deserues commendations the cleane contrary way.

11. The eleuenth point is a short point, as gaming and suretyship; for these are two points which I would haue thee to vse; for they are two main strong points, that many times tie a man fast in prison, and yet a man is vndone by tyng them, and being thus ty'd.

12. The twelfth point is a thred point, that is a point compass'd and weau'd of common vulgar bad actions, and tagg'd with base taggs of impudence. I would haue thee to vse this point most commonly, for it is made of diuers threds of conser-  
dealing,

of ill manners.

dealing, and yet it is very seruiceable in  
wearing in the world. And these are my  
twelue points which I know are sharke  
naught, but yet they will serue thee my  
sonne Nerebeegood to trusse vp thy loose  
life withall; as for thy brother Slovanio, I  
would haue him to stand vpon no points  
at all; but to addie himselfe to all kind of  
slovanlinesse, that so when the world dis-  
cerneth how ill both your bad qualities  
doe become you, they may learn from thee  
Slovanio to be adaine and stirring about  
their businesse, and to get handsomely and  
healty in their apparell, when they per-  
ceiue how thou (Slovanio) art crost and  
derided for thy lazinesse and slovanlinesse,  
which are the two chiefe masters where-  
in I undertooke to instruct thee. And also  
when the world doth perceiue vnto what  
misery and disgrace my Precepts hath  
brought thee (my sonne Nerebeegood) and  
bee discerne how thy prodigality doth oc-  
casion thy penury, and that thou hast cast  
away thy selfe, (as they say by following  
my counsell) then Youngmen and all o-  
thers that shall reade these my Instru-  
ctions or Documents concerning ill man-  
ners, will discern my scope and purpose  
therein, which is that none else may be  
slovens but onely thou Slovanio, nor none  
liue a wicked prodigall life but only thou  
Nerebeegood; but that others may follow  
that

Cacoëthes his schoole, &c.

that which is contrary to my Instructions, and so hate Vice, Slovenry, & Prodigality, and love Vertue: which I doe not commend vnto you my two sonnes, for I know Naturam furca expellas, &c. That is, Slovanio will alwaies be a sloven, and thou Nerebeegood wilt neuer be good: But others may learne by the contrary way to avoid both Slovenry and Impiety.

So Cacoëthes made an end both of his speech and life, and so this discourse is at an end.

F I N I S.

T

E

wanto  
re. He.

Chastity of h

Chastity of h

Pride

Patented  
for